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Ford Hall Forum

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Ford Hall Folks

Vol. 1, No. 9. February 23, 1913. Price Ten Cents.

OUR EFFECT ON THE SPEAKER.

One of the cleverest platform speakers in America says that the Ford Hall folks constitute the most difficult audience to speak to in America. He bases that statement on personal experience. We had him with us about two years ago and it was a brilliantly successful evening. Not only in his address, but also in his handling of the questions, he was exceptionally fine. He did it so easily, apparently, and is so used to speaking to audiences, large and small, all over the country that I was amazed when he told me the other day that his evening at Ford Hall cost him a week's vitality. In fact, the strain was so severe that notwithstanding he had made another engagement with us for this spring, he cancelled the date because he was not feeling quite up to the mark physically.

He has filled his other engagements in connection with his annual trip to this part of the country and felt quite equal to them, but didn't feel quite robust enough to meet the ordeal of another engagement at Ford Hall just at this time. This is the more remarkable to me because we have seldom had a speaker on our platform who has more completely won the sympathy of his entire audience than he did. Maybe that was the reason after all. A vigorous exercise of sympathy is as devitalizing as a sharp combat with opponents.

Many another speaker have I heard giving expression to a similar experience with the Ford Hall audiences. Probably we don't begin to appreciate what a tax it is on every speaker. It is one of the few places where a vital topic is discussed before a high-powered audience, embracing a score or more of widely varying points of view, and where each questioner is at liberty in a direct personal query to turn the tables on the speaker if he can.

I will never forget the night when a young man in the gallery floored completely one of the great intellectual leaders of the country with

these two questions: "Isn't it true that the ablest biologists of the day all agree that consciousness is nothing more nor less than the interaction of nervous forces?" When the reply from the speaker indicated that there was another school of biologists quite as eminent as the one named, who would disagree entirely with that statement, the voice from the gallery insisistently added, "Name one," and the great man on the spur of the moment couldn't do it.

Do you wonder that there is an unusual strain in addressing a Ford Hall meeting? How necessary then it is to show the speaker every possible consideration and courtesy consistent with getting at the truth. And that is what we have a reputation for doing.



NEXT SUNDAY'S PROGRAM.

Dr. J. A. McDonald, editor of the Toronto Globe, is to address us next Sunday on the subject of "War and the Human Breed." Dr. McDonald is the most powerful speaker in Canada and is widely known in this country, also—especially in religious circles. He and his paper are the leading forces in Canada in favor of reciprocity with the United States, that policy being but a part of his attitude towards all brother nations.

An extra treat for that evening will be the character readings of Warren G. Richards, who will render for us the "Lil' Brown Baby" of Paul Lawrence Dunbar, and Eugene Field's inimitable "Seein' Things at Night." Mr. Richards is an artist in the delineation of character, all his effects being obtained by quick facial transformations. *Pure artistic fun* may very well have a place, now and then, at a Ford Hall meeting. Another feature of interest, next Sunday, will be the extra-size issue of this paper with many pleasant echoes of the Birthday in it.

Birth Party

LES H. WATSON.

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I am not speaking of "Ford Build- and an older proposition, but "F go, when George W. Coleman beg to interpret the heart of Daniel Sh used to furnish a free and open for purpose of bettering their conditi sired, that it sprang full-formed i ng the social and moral forces of t and the fame of it are everywh mplete identification of a man wit George W. Coleman is mentioned, all. When Ford Hall is recalled, r e live face of Father Coleman like dday party was as much for one tual celebration, the man focused ulation. In a certain sense, Ford rman began, as did the real Cole n. Both had existed before, but y discover just what they were for oint of Meeting.

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etimes without a prayer, or "gospel cards"—or collections—they would not

The Celebration.

All these elements got into the birthday celebration, and mingled themselves with others vitally Christian that have made the meet- ings so remarkable, and rendered them so attractive to the worthiest among the working poor. There has been something in the vibrant atmosphere that put every speaker at his best, and that something

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FORD HALL FOLKS

THE PRAYER.

(Preceding Mr. Anderson's Address.)

Grant us, we pray, a mutual respect and consideration for each other though we have come from the ends of the earth, though we have come, some yesterday and some very long ago. Give us the joy of mutual interests, the delights of a common life and the satisfaction that comes of an eager sharing in the hopes for a better day. We thank Thee for that hardness of life which is helping to make us strong and self-reliant. We rejoice in the larger measure of freedom and opportunity which our adopted country affords us. We bless the men and women, who, coming earlier than we, have helped us on our way. Keep us, O God, from ever harboring that contempt for people less favored than ourselves, which is often meted out to us by those whose lot has been more favorable than our own. Help us, one and all, foreigners and natives, new arrivals and established citizens, men of every nation and class, to come to a friendly knowledge of each other, to work together in good will, and to uphold the rights of all mankind against all forms of greed, misrepresentation, and oppression. Amen.

PUBLICITY AND SOCIAL ADVANCE.

The evils of secrecy in matters of general concern, and the advantages of openness, were clearly shown by Dr. Talcott Williams, director of the School of Journalism at Columbia University, in an address recently delivered before the Public Forum of the Church of the Ascension, on the subject, "Publicity as a Cure for Social Evils." Dr. Williams said, in the course of the evening, that society can advance only to the extent that each member of it recognizes his responsibility to every other member, and that society can cleanse itself only when it knows what are the evils to be removed. Only by the aid of publicity, he believes, can society advance.

Dr. Williams' forty years of service as reporter, correspondent and editorial writer have given him the right to speak with authority, and his tribute to the social value of the press is just, as we at Ford Hall very well know. We owe much to the friendly co-operation of our Boston papers!

AS AN IMMIGRANT SEES IT.

(Address of Stewart Anderson of Springfield, Mass., at the Ford Hall Meeting, Feb. 16, 1913.)

I come here tonight as one who was an immigrant, asking the privilege of having a sort of family talk, and I hope that the native-born will not feel themselves defrauded because I think we shall all come together before I sit down.

Now you know, in a family, the interests are held in common and each one knows the thoughts of the others, and I am going to assume tonight that I know your thoughts. All that I shall attempt to do will be to reflect some of your thoughts and hold them up for emphasis. I have not brought here tonight some new scheme for regulating the universe.

The first thing that I want to reflect is this. That a special obligation of good citizenship rests upon us who are not children of the house but are of foreign birth. Let me emphasize this: Most of us came to this country either as refugees from oppression, seeking security for such property as we might possess or might acquire, or safety for our children, our womanhood, our own lives—for one or for all of these—or else we came in search of that opportunity for ourselves and our children that our fatherlands could not provide. And whatever we may not have found, we have found security for our property, and safety for our children, for our womanhood, and for our own lives; and an innumerable host of us have found, to a satisfying extent, the opportunity that we here hoped to find. And it is not the fault of the American people that, on the other hand, a very large number of us have merely left a life of misery across the sea for a similar one here. America was eager to give us, and has given us, freely, the best that she had to give. Therefore that elemental emotion of mankind, gratitude, lays upon us an obligation to give to our adopted land, in return, the best that is in us, both in our private lives and in the wider life of our citizenship.

There is another aspect of this special obligation. It is, that democracy needs us, because the background of our lives is such that we should be her most ardent and persistent exponents. (Applause.) Our

MIGRANT SEES IT.

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earlier life was in lands whose people must yet travel a long road before they reach a state of political freedom. We had heard America called "the land of liberty" and with longing eyes, and with faith, we came hither. And here we found a people more nearly free than those of any other land. Here are no separate zones in which alone the Hebrews may live. Here is no military conscription. Here is no state-supported religious tyranny. Here there can be no political tyranny that the votes of the people cannot, in time, overthrow. And while the economic system is like that of other civilized countries, its rule over us differs in this, that if a majority of the voters of the United States should make up their minds to bring about a fundamental change, there is neither king, czar, kaiser, nor franchise limitation, to prevent its consummation. (Applause.) Therefore, even in respect to the economic system the people of the United States are their own masters—they are free. And so, because our fatherlands were lands of lesser liberty, or of infamous tyranny, and because we have found here so much that we sought, and because our help is needed in working out our country's problems, a special obligation rests upon us to bring to our citizenship a burning and unquenchable devotion to democracy; that this nation shall move on to a still broader democracy, a still finer liberty, with social justice as its attainable goal. Ungrudgingly, and reverently, let us constantly renew and constantly pay our debt to the country whose ports were open to us when we were in need and that now has need of us.

At the foundation of good citizenship, in a democracy, is tolerance. Tolerance is respect for freedom. Many of us of foreign birth are cast, as soon as we reach these shores, into the seething turbulence of the industrial struggle. We take a bold stand, and, rightly, we champion radical proposals. And conditions lead some of us into a state of intolerance that cripples our usefulness as citizens. This intolerance manifests itself in contempt for the mental quality of those whose social remedy differs from ours, and in condemnation of their motives. Possibly it is due to two chief causes. First, we may have been such sufferers from injustice, either in our fatherlands or in this land, that bitterness has driv-

en a sweetness from our hearts. Second, thinking produces opinion, opinion leads to argumentation, argumentation generates heat, heat provokes pugnacity, pugnacity begets tenacity. So that when a bitter souled thinker has passed through these several stages, he is liable to have become enslaved to one idea alone, and to class his fellow-thinkers, and all other men, either as supremely wise and superbly honest, on the one hand, or as iniquitous knaves or colossal fools, on the other hand, according to whether they agree or disagree with him in respect to his pet tenacity. He has become an intolerant fanatic and a nuisance, and his influence for good upon the social body is as small as that of any other fanatic or nuisance. He does not realize that men's opinions are to a large degree the product of environment, physical, moral, mental, and that environment is varied; and that therefore two men of equal honesty and equal mental quality can hold opposing views of social remedies, while desiring with equal purity of motive that society shall be so organized or reorganized as to do justice to all and to promote the happiness of all.

There is another kind of intolerance, which springs from ignorance, and it does us as individuals, and also the cause of social rights, a good deal of harm. Perhaps intolerance is not quite the name for it, since it is more passive than positive. This is what I mean. I meet men who say that no man really works unless he works with his hands, and that if he does not he cannot be in sympathy with the wage-earner. Wage-earner to them means manual-worker only. They do not realize that there is a vast host of wage-earners whose work is not done with the hands or is only partly done with the hands. They do not know, because they have never been in a position to know, that men who use their heads may work as hard as those who use their hands, that they become as unutterably weary, and that when they break down, as numbers of them are constantly doing, restoration is frequently slower than that which follows the breakdown of those whose work is wholly manual. Nor do they realize that a multitude of such men suffer grievously under present conditions, and are, therefore, in that respect, brothers of the hand-workers. And so they lack that inspiration that comes from knowing that others

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without a prayer, or "gospel"—or collections—they would not endeavored to throttle the meeting. Under the unusual circum-on to be expected and respected. of humor, a wise, sweet persist-ove of soul liberty and a freu-y, and "Ford Hall Folks" were

than those of their own class are their brothers, and that their social needs are the same. Further, some of us lack the inspiration that comes from knowing that a rapidly-growing large body of such headworkers as editors, ministers, lecturers, and professors in colleges, universities, and theological seminaries are aflame with fighting zeal for the cause of human rights. We are too apt to regard as hostile aliens to our cause and to our hearts all whose lives we do not see and know, and to believe that we alone are bearing the burden, we alone are fighting for justice. This is a kind of intolerance, and it is costly to our cause.

And so I say that we of foreign origin, in giving our best to our adopted land, should give plenteously of tolerance. For tolerance is at the base of democracy, and democracy is a state of brotherhood, and brotherhood rests upon individual freedom and reciprocal respect. But I am speaking solely of tolerance to men in the mass and to the average man, and not of tolerance toward evils.

And these evils are many. I shall not recount them to you or revel in them. You know them by heart. But let us, to suggest our attitude, take one of them—Child Labor. Suffering is the badge of manhood and womanhood. We are used to it. We accept it as a part of life's penalty or as a lesson in life's school. But child-hood should be without burden, without suffering. It is the time for joyous play, for tenderest care, for happiness unclouded by any but momentary tears, for preparation for the yoke that men and women bear. We call him "brute" who mishandles a child, we bless him who is kind to a child. And yet we, the world's great democracy, proud of our American ideals are monstrously cruel to 1,750,000 of our child labor children. For never will be healed the harm that child labor does to its pitiable victims; and generations must pass, after child labor has been stopped, before the harm done to the nation shall have been eradicated. Child labor robs the child of the playtime necessary to physical growth. Like a vampire it drains more strength than can be replenished. It robs the boy of the education that might fit him for industry most profitable to himself and the community and for the most useful citizenship. It so undermines the child physically, so limits

it mentally, and frequently so twists it morally, that later it may not be able, as a parent, to produce children capable of successfully bearing at maturity the heavy burden which modern life lays upon a member of the social state. In mill, factory, and mine, from early morning until night, the children work. And the patter and shuffle of their tired feet, as they go and come, has swollen to so clamorous a volume of mournful sound, that the whole nation has turned at last to look with pitying eye at this vast army of its maitreated children. (Applause.) To the children of mill, factory, and mine, I join the child workers of the tenements.

Shall I bid you be tolerant of this evil? Shall I tell you that economic law necessitates this sacrifice and that it should be borne philosophically? No! But on the contrary, and if it were necessary,—which it is not,—I would bid you to be filled with relentless intolerance toward child labor. I would remind you that a large proportion of these children are children of immigrants. I would ask you to summon pity by looking upon your own little ones, and by remembering that you would lay down your lives to keep harm far off from them. I would call your attention to a recent report of tenement house conditions in New York, in which it is recorded that little, thin-faced toddlers four years of age are common among tenement house child-workers. And I would tell you that there is recorded also the story of a mother and her three children. The oldest was four years old. She worked long hours a day on corsets. The next child—she was only a babe—was three years old, and she, too, worked long hours a day on corsets. And then—O God of pity!—the youngest, an eighteen months' old infant worked with tiny fumbling fingers upon artificial flowers—that she might help to buy food enough to keep her infant body from a little white coffin and a baby's grave. Oh, you comfortable men, you comfortable women, who with hard hearts glibly justify want, suffering, and death in your prating of economic law, read that heart-breaking story, and, if it does not melt you, then in the name of God, be dumb for evermore. (Applause.)

Do you hear the children weeping, O my brothers,

Ere the sorrow comes with years? They are leaning their young heads against their mothers,

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But that cannot stop their tears.
The young lambs are bleating in the
meadows,
The young birds are chirping in
their nest,
The young fawns are p'aying with
the shadows,
The young flowers are blowing
toward the west,
But the young, young children, O my
brothers,
They are weeping bitterly!
They are weeping in the playtime of
the others,
In the country of the free!
For a little bread and a little meat,
For two poor soles for his weary feet,
For a tattered coat and a bed of rags,
And a curse or a blow if he ever
lags,
For a right to live as a worm may
live,

He gives up all that a child may give.
I do not believe that under the
present economic system child labor
can be totally abolished. (Applause.)
But I do believe that society can,
through an adjustment forced by leg-
islation, maintain itself without the
labor of the children. Let us use our
influence and our votes—not waiting
for a fundamental economic change
—to tear this accursed thing out of
the life of the nation and to give the
children their birthright. (Applause.)
It has been said of the children, "of
such is the kingdom of heaven." I
ask, should they not first have their
kingdom here upon earth! (Ap-
plause.)

As members of a class—immig-
rants—upon whom evil's such as
this bear so grievously, and as men
and women specially obligated to
good citizenship, let us be unyield-
ingly intolerant toward them.

Let me reflect one more thought of
this nature. We are hearing a good
deal about the right of a man or a
woman to be born under conditions
that shall make probable at matur-
ity a sound body and mind and nor-
mal morals. Thinking men and wo-
men are pointing out that our horses,
our oxen, our hogs are the product or
selection of parents and birth condi-
tions. For our domestic animals must
yield their maximum of market value
or of prize-taking value. But man—?
We know that man commonly comes
without a special invitation, and fre-
quently he comes unwelcomed, hated,
and thousands and tens of thousands
of him, for themselves and for soci-
ety, had better not have come at all
—so far as human judgment can de-

termine. It is unjust to produce a
man who must limp, physically men-
tally, morally, through life, hideous-
ly unjust to him, and economically
unjust to society. And it is worthy
of note, and of admiration, that wo-
man, the mother of the race, is be-
ginning to proclaim insistently the
right of proper parenthood. (Ap-
plause.) I know that the problem is
interlocked with other problems, but
we can begin with its simpler ele-
ments, and let them lead us on. We
build for posterity, and what better
could we do for posterity than to pro-
vide good parentage? Give men a
chance at the very gateway of life.
There will then be less need to de-
mand it later. (Applause.) Woman
is thinking and saying that her off-
spring is entitled to at least as favor-
able birth conditions as are provided
for a calf or a foal or a prize puppy
or an angora kitten. And is she not
right? Applause.) For

What a piece of work is a man!
How noble in reason! How infinite
in faculties! in form and moving, how
express and admirable! in action, how
like an angel! in apprehension, how
like a god! the paragon of animals!
the beauty of the world!

We cannot speak of woman now-
adays—indeed when we read the En-
glish news we cannot even think of
her—without running head-on into
woman suffrage. Straight from the
soul of democracy comes the demand
that woman shall have political
equality with man. (Applause.) And
the opponents of it might as well
stand on the shore of the resistless
sea and bid the rising tide turn back,
as to try with their impotent voices
to roll back the rising tide of trium-
phant democracy. (Applause.) I shall
not here argue this cause; there is no
need of it, for this hall is democracy's
temple. All over the civilized world
woman is coming into her political
own. And at least ten states of the
American Union have enfranchised
her. May Massachusetts—freedom
loving Massachusetts—be spared the
shame of being the last on the list;
and she will be spared if the standpat
legislators in yonder building can be
dislodged. (Laughter and applause.)
The United States is nominally a re-
publican democracy, but it will not be
in reality a republican democracy un-
til the remainder of the states shall
have given the franchise to the now
excluded half—not the worse half—
of their adult population. (Applause.)
Woman of right ought to be the po-

ll's Birthday Party

CHARLES H. WATSON.

five years old now, and knows it well, made an indelible impression upon the ter. I am not speaking of "Ford Build-er and an older proposition, but "F s ago, when George W. Coleman beg to interpret the heart of Daniel She used to furnish a free and open for the purpose of bettering their conditi well sired, that it sprang full-formed in among the social and moral forces of of it and the fame of it are everywh complete identification of a man with men George W. Coleman is mentioned, l Hall. When Ford Hall is recalled, ri the live face of Father Coleman like birthday party was as much for one actual celebration, the man focused ratulation. In a certain sense, Ford I Coleman began, as did the real Cole began. Both had existed before, but they discover just what they were for. e Point of Meeting.

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A Year at a Time.

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litical equal of man. She is his moral superior, even though man was made a little lower than the engels. Society needs the political participation of woman, and woman, for her own protection and because it is her natural right, should be a participant.

When man and woman are politically equal, the vision of democracy will become like an inspired prophecy. For every unit of democracy will be armed for the final long struggle with the most powerful weapon that the American citizen can use—the vote! This is a country of ballots, and not bullets and bombs. Blind leaders of the blind are they who would try to conquer the will and the judgment of the American people by violence. Futile would be their warfare, and the chief result would be to delay indefinitely the victory of reason, of justice, and of the golden rule. For it has been written in the hearts of this people from the very founding of the nation that the will of the majority, freely made known in democratic form, shall be recognized as the collective will of the people. They believe that "freedom slowly hardens down, from precedent to precedent." They are devoted to internal peace. They know that through the ballot wrongs can, in time, be driven out. They will not tolerate the substitution of a reign of terror for the reign of law. And if the time should ever come when the power to express the popular will in orderly manner was seriously menaced, millions of them, if millions were necessary, would rise, and, forgetting their own social wrongs and all else save the danger to their country, would strike down the enemies of peaceful progress, whether they were foreign-born or native. For that reason, if for none other, violence is madness. And, too, already the preaching of it, and one case of the extensive practise of it, has done injury to us of alien origin. What do we hear?—"That's what comes of letting in these ignorant foreigners. They're a pack of anarchists. The government ought to keep them out." We should not be silent concerning this doctrine of violence. We should speak resolutely for peace. The country is listening for our voice. Let it be heard!

And what is this vision of democracy? It is the coming of a day when there shall be no starvation line—when there shall not be a class

of makers enslaved to a class of takers—when the crimes produced by poverty shall have disappeared—when womanhood shall not be sold for bread—when children shall not be driven in droves by the lash of need—when the providing of food, clothing, shelter, shall not exhaust the strength and kill the soul of the worker—when men and women shall not in their old age crawl almost crustless to their graves—when abundance shall have replaced poverty—when reason, and music and art, and science, and nature—the mother of us all,—and religion—the breath of God,—shall beautify and glorify human life and there shall be one vast brotherhood of the peoples of the world. (Applause.)

Far-off, far-off will be the fulfillment of this prophesy, but the race though old is young. Here in America, with its citizenship the noblest on earth, and with a free democracy as its exceeding rich endowment, we face the beckoning future. We shall educate our way toward it, and we shall vote our way toward it. We are confronted at the outset by a choice of two economic systems, each of which, some of its respective advocates assert, is capable of giving realization to our vision. One of them is the age-old competitive system, and the other is the alluring but yet untried socialist system. (Applause.) What should be our attitude toward them? Shall we, while ignorant of the merits or demerits of either or both of them, accept one and reject the other? Or shall we, sensible of the dignity of our political manhood and of our American citizenship, prepare for our momentous choice by a careful study of the principles of both systems, so that when we by ballot manifest our will, intelligence and conscience shall guide us, and each shall speak for himself and not as a mere registrar of the opinion of another man or of other men? (Applause.)

And now, with this preparation for the ballot, and inspired by this vision, if you believe that from the republican party alone, with its championship of a high tariff, and its recognition of a concentrated capital and industry, can come salvation from industrial evils, permanent contentment of wage-earners, and the ideal social state, then vote as a republican.

Or if you believe that democratic principles—free trade or tariff for

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revenue, restoration of competition, decentralization of governmental authority—will raise the wage-earner far above the starvation line, will lead to a time when the multitude shall not be the enslaved wealth-producers for the few, and will reform society through the enthronement of justice, then vote as a democrat.

Or if you believe that the dominance of prohibition principles would usher in the golden age, vote as a prohibitionist. And whether we so vote or not if every man and woman in the nation were to adopt the chief principle of the prohibition party as a rule of conduct in his or her life, society would undergo such a transformation, physical, moral, mental, financial, as probably nothing else but an economic change could produce. (Applause.)

Or if you believe that the progressive party, with its adherence to an equitable tariff and its acknowledgment of the inevitableness of capitalistic and industrial combination, is the one safe and sure route to social justice, because also it is preparing the minds of the people for still more radical social measures than it has yet proposed, and is putting into the hands of the people instruments for the introduction of those measures into the national life, then vote as a progressive. Also, if you are of those who believe that social evils must always exist, that the poor must always be with us, and that the enactment into law of progressive measures already proposed would be like soothing the agonized nerve of society with a morphine pill, so that a genuine remedy would no longer, or soon again, be demanded, then also vote as a progressive. (Laughter.)

But if you believe that from the competitive system cannot come the cessation of class warfare and the abolition of war among the nations, and that it cannot evolve a social state in which the powers and aspirations of the members can have full scope and a just and satisfying fruition; and if you believe that the adoption of socialists principles would eventually give glorious reality to the vision of the people, then, as a man and as an American, do all in your power,—by voting as a socialist, or by voting with any party that may be advancing the cause of socialism,—to swell the million votes of the last election into a volume, overwhelming and sustained, that shall bring man—the heir of the ages—in triumph to his destined heritage! (Applause.)

I cannot take my seat until I have exalted this theme of human rights unto the highest plane. In all ages mankind has had gods or a god. And in these latter days men of every religion and creed, and of no stated religion and no creed, a'most universally believe that there is a supreme being who is the life of all life and the source of every ennobling ideal that leads man steadfastly on and on amid the encircling gloom of the mystery of human life. And although I cannot prove His existence to your satisfaction or my own, I am not ashamed to name here the name of God, and to acknowledge my belief that man is made in his image, and to say that justice must eventually reign in the lives of men because God is. That God which ever lives and loves; One God, one law, one element, And one far-off, divine event To which the whole creation moves! (Prolonged applause.)

SOME OF THE QUESTIONS.

Q. 'How can we call America so free when conditions existed such as we have seen in Lawrence?

A. If that were general all over America, I would say that we cannot call America free. It happens in isolated cases. I do not think that proves that America is not free. (Applause.)

Q. Is capitalism going to be strong enough to prevent such legislation as is necessary to wipe out child labor?

A. No, it is not. Public opinion is against it. In my statement I said I do not believe under the present economic system, child labor could ever be totally abolished. That was my statement. (Applause.)

Q. Are not the English suffragettes justified in using force because that is the only thing an Englishman can understand? (Laughter and applause.)

A. I think if the English suffragette used just enough mild force to resist the English government, it would not do much harm, but when it comes to destroying the railroad and cutting telephone lines I do not believe that it is right.

Q. What does the speaker think of the immigration bill that is now before the Senate?

A. That is the illiteracy test. It has been vetoed by the President. What little I have read about it, I do not like that illiteracy test. It seems to me that it would keep out men and

Ford Hall's Birthday Party

By CHARLES H. WATSON.

ston, is five years old now, and knows it well. Feb. 23 made an indelible impression upon the youngster. I am not speaking of "Ford Bu" e another and an older proposition, but "F" ve years ago, when George W. Coleman bej ain people, to interpret the heart of Daniel SI at it be used to furnish a free and open fo e with the purpose of bettering their condit as so well sired, that it sprang full-formed giant among the social and moral forces of form of it and the fame of it are everywl y of the complete identification of a man wi ce. When George W. Coleman is mentioned of Ford Hall. When Ford Hall is recalled,) enter is the live face of Father Coleman lik great birthday party was as much for on e in the actual celebration, the man focused lming gratulation. In a certain sense, Ford ge W. Coleman began, as did the real Col Hall began. Both had existed before, but 08, did they discover just what they were fo

The Point of Meeting.

ord Hall came together when he, confident er, determined to feed it, and when the h of feasting and immediately filled it. Almost the house has been crammed full of prepared bespeaking minds that were overleaping the social conditions. They have the look of finding expression for the deepest and tru authoritative recognition and vindication of struggle. True, it is not a church audienc y for which the average church has little nest for solemn trifling, too intelligent for oo practical for platitudes, and have no bel ut for bed-rock reality, and a fetching respo ess they are ready on the instant: the ans ould be proof against the palpable thrill and ho disinterestedly visits Ford Hall ever co; with that of any other gathering. It is

The Struggle to Survive.

s a price to pay for a thing so unconvent Ford Hall. It does not smoothly glide in mpiration like Cleopatra's barge with its fre and with the soft accompaniment of Siren in "a good fight." It can hardly be good i and when it has "made good" by winning; gradually lose themselves in the throug ls, and often the period of triumph, becom e the time of struggle. ink of Ford Hall as a Baptist enterprize, ptist deacon, of the Social Union Committ erprize as a responsible body of leading keepers of a Baptist trust. Also we mu variety of opinion freely issuing from tl y; of those voluntary caretakers who ha their own shoulders; of the downright goo e gift of conscientious suspicion for anyt) tanding order; of the saints and the excel manners and methods of Christian assem like the divine word. It was, therefore that Ford Hall's manner and method sho e solicitously churchly and baptistic, and or the blatherskite, public or private.

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The Celebration.

All these elements got into the birthday celebration, and mingled themselves with others vitally Christian that have made the meetings so remarkable, and rendered them so attractive to the worthiest among the working poor. There has been something in the vibrant atmosphere that put every speaker at his best, and that something

women of character and ability just because they did not know their A B Cs, but who knew the alphabet of morals and useful life, and for that reason I do not like it. (Applause.)

Q. If the Puritan immigrant was not tolerant of the Indian that he found here, how can we expect our present day immigrants to be tolerant of the native minority who seek to rule and control? (Laughter.)

A. I do not ask him to be tolerant. I simply suggested the need of tolerance toward any man whose social remedy differs from our own and the need of opening our ears and eyes to the knowledge that vast numbers of those who do not work with their hands are wage earners like ourselves; therefore they are brothers. They, too, like we, are suffering under present conditions. I do not ask him or anybody else to be tolerant under the present conditions. I distinctly said, let us be intolerant towards evil.

Q. In view of the value we put on individual liberty, why do we discriminate against the negro race in the South?

A. That is a question of racial antipathy. That is the root of it. It extends all over this world—races do not rub well. It was the root of the struggle in the South. But through education of the negro and through a growing sense on the part of the

southerners that education of the negro industrially is the only solution of the problem, I think we shall find there will be less of that in the South. It is a problem whose end no man can see and one of the great problems of the country.

Q. How are you going to decide which political party we want, in view of the fact that there is so much ability in all of them and each of them claims to be the whole thing? (Laughter.)

A. All you can do is to study the situation and use your own judgment. (Applause.) It is autocracy or democracy. Democracy will in the long run do less harm to the body politic than autocracy will.

Q. Don't the Progressive party give us the abolition of child labor, woman suffrage and several other good things?

A. There is no doubt about it. (Laughter and applause.)

Q. Doesn't the speaker think that some fine morning he is going to wake up and find himself a socialist? (Applause.)

A. I don't mind saying that of all parties, the socialist party should be most tolerant toward the Progressive party. (Applause.) The Progressives are made up of men and women whose minds are breaking away from the old opinions.

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